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ABSTRACT

The primary problem that Richard J. Herrnstein and Charles Murray address in their book, "The Bell Curve," is that an unrecognized societal migration has been emerging in American society since 1950. People with high IQs are rewarded socially and economically, while the rest of the population has remained stagnant. This paper describes Herrnstein's and Murray's assumptions about human intelligence, which are derived from the classical tradition. The paper argues that the enormous controversy generated by their theories about ethnic differences in cognitive ability; ethnic inequalities in relation to IQ; the demography of intelligence; and social behavior and the prevalence of low cognitive ability, has obscured the implications for social issues and policies. The lesson of "The Bell Curve," this paper argues, is that there are substantial numbers of people with limited cognitive ability who exhibit the behaviors and problems that dominate the nation's social policy agenda. The paper asks how the United States should shape its policies to deal with the twin realities that: (1) people differ in intelligence for reasons that are not their fault, and (2) increasingly and inexorably, intelligence is becoming the major factor that will have a long-term effect on how well people do in this post-industrial, high-tech culture. Because of the advent of advanced, highly complex technologies, and because of the ways in which these technologies tend to have a debilitating effect on the opportunities for many people with less cognitive ability to construct a good life for themselves, Americans must give serious consideration to the consequences for society. (Contains five references.) (LMI)

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POLICY ALTERNATIVES FOR POST-INDUSTRIAL AMERICA SUGGESTED IN THE *BELL CURVE* : THE UNTOLD STORY

by

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presented during the

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POLICY ALTERNATIVES FOR POST-INDUSTRIAL AMERICA

SUGGESTED IN *THE BELL CURVE* : THE UNTOLD STORY

Norman J. Bauer, Ed.D.

April 19, 1996

The function of criticism is the reeducation of perception of works of art; it is an auxiliary in the process, a difficult process, of learning to see and hear. The conception that its business is to appraise, to judge in the legal and moral sense, arrests the perception of those who are influenced by the criticism that assumes this task. The moral office of criticism is performed indirectly. The individual who has an enlarged and quickened experience is one who should make for himself his own appraisal. The way to help him is through the expansion of his own experience by the work of art to which criticism is subsidiary. The moral function of art itself is to remove prejudice, do away with the scales that keep the eye from seeing, tear away the veils due to wont and custom, perfect the power to perceive. The critic's office is to further this work, performed by the object of art. Obtrusion of his own approvals and condemnations, appraisals and ratings, is sign of failure to apprehend and perform the function of becoming a factor in the development of sincere personal experience. We lay hold of the full import of a work of art only as we go through in our own vital processes the processes the artist went through in producing the work. It is the critic's privilege to share in the promotion of this active process. His condemnation is that he so often arrests it.

John Dewey, Art as Experience

Dewey claimed that "The present . . . generates the problems which lead us to search the past for suggestion, and which supplies meaning to what we find when we search. . . The moving present includes the past on condition that it uses the past to direct its own movement. The past is a great resource for the imagination; it adds a new dimension to life, but on condition that it be seen as the past 'of' the present, and not as another and disconnected world."

John Dewey, Democracy and Education

. . . the function of reflection is prospective. We wish to decide whether to continue in the course of action entered upon or to shift to another. The person who reflects on his past action in order to get light on his future behavior is the conscientious person."

John Dewey, Theory of the Moral Life

What is the primary problem which the authors of *The Bell Curve* (TBC), Richard J. Herrnstein and Charles Murray (H&M) are addressing? Stated with extreme brevity, TBC clearly demonstrates that an unrecognized societal migration has been emerging in our society since 1950. It is an intra-societal migratory movement (ISMM) of utmost importance in terms of its potential social and political consequences as we move toward the close of the twentieth century. It remains, largely, 'THE UNTOLD STORY' in this book.

ISMM is being caused by an increasingly sophisticated and dedicated, though largely unrecognized effort, to *sort* people by their cognitive abilities. "The upper strata of intelligence," claim H&M, "*are* being sucked into a comparatively few occupations in a way that they did not used to be . . . *Cognitive stratification as a central social process* (italics by this writer) is something genuinely new under the sun . . . The overriding dynamic that will shape the effects of cognitive stratification," they argue, "is the increasing value of intelligence in the marketplace. The smart ones are not only being recruited by colleges more efficiently, they are not only (on average) more productive in the workplace, their dollar value to employers is increasing and there is every reason to believe that this trend will continue. As it does so, the economic gap separating the upper cognitive classess from the rest of society," the authors conclude, "will increase." (H&M, 92-93).

The potential consequences of ISMM are foreboding, even potentially dangerous for our culture. Arguably the most important purpose of this book, therefore, is ". . . to bring it [the problem created for the future of our democratic culture by the unrecognized ISMM caused by cognitive stratification as a central social process] to public attention, hopeful that wisdom will come from encouraging more people to think about it" (H&M, 92).

It should be clear that <u>the authors do not intend to suggest a final resolution of this issue</u>. Instead, <u>they wish to encourage discourse and debate</u> about the implications for our way of life of ISMM which they have identifed and analyzed.

Indeed, the central concern of the authors throughout their work is ". . . how people might live together harmoniously despite fundamental individual differences" (H & M, 528). They employ their vast range of data in a way which relates the empirical knowledge which we have about human cognitive abilities to a range of policy alternatives about significant social issues which could have a lasting impact on the moral and social development of our democracy.

H&M point out that "economists search for explanations of this phenomenon in structural features of the economy. H&M add the element of intellectual stratification. Most people," they argue, "at present are stuck near where their parents were on the income distribution in part because IQ, which has become a major predictor of income, passes on sufficiently from one generation to the next, to constrain economic mobility" (H&M, 101).

<u>STRUCTURE OF THE BOOK</u>

How do the authors proceed to to explain the hidden social migration which is being caused by ISMM? The process they employ is an exemplary model, though most likely unrecognized by them as such, of Dewey's naturalistic, prospective and reflective form of thinking, the view of science which Dewey advocated so vigorously throughout his long life. Essentially this form of thinking emerges from a <u>feeling of uncertainty</u>, of unease, which is generated by the social-contextual experiences which people encounter.

This uncertainty generates a desire to inquire into the source or sources of the uncertainty, that is, to look into the <u>history</u> of the problematic. Historical

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knowledge generates an analysis of the significant variables in the moving, contextual present, always with a thought about future (prospective) ends-in-view toward which that present appears to be evolving if it continues unreconstructed; culminating in action, in doing, either to sustain and reenergize the current movement or to reconstruct the ends-in-view, thereby requiring a reconstruction of the means to achieve them. The actions, the doings, of H&M consist of their suggested policy alternatives, of choices open to our culture, in light of what they conclude from their investigation to be the significant social and economic problematics being generated at present. These problematics are the result, they contend, of the dedicated efforts to identify and sort out those persons with substantial cognitive talents, the root cause of ISMM which they have identified.

In their introduction they set the stage for their feeling of uncertainy, for their belief that something is awry in our culture. In essence, they stresses the fact that during the past two decades or more we have been witnessing a strange new phenomenon in our society - stagnant wages for many people have become the norm. At the same time the dozen or so occupations which the authors of TBC refer to as "HIGH-IQ PROFESSIONS," occupations which the authors claim are the "most highly screened for IQ. . . . accountants, lawyers, physicians, computer scientists, mathematicians, natural scientists and social scientists," the mean IQ of which is 120, continue to provide opportunities for those with such cognitive abiity to enter the most highly rewarding professions, both socially and economically. An IQ of 120 represents, according to the authors, ". . . the cutoff point for approximately the top tenth of the entire population in IQ." While these people make up only one-tenth, one decile, of our population, they are the ones who, over the past 35 years, have been increasingly able to reap most of the economic and social benefits and rewards in our society, while the rest have remained in a relatively stagnant condition.

What has occurred to cause this? Since the early part of the twentieth century, during the height of the industrial revolution, the bright people in our society, H&M claim, were thoroughly intermingled with the less bright. There was no specific effort to identify them and hence, not infrequently, we had people with a wide range of cognitive aility who made it to the highest echelons of social and economic success, either in industry as CEO's, or in one of the high IQ professions. However, commencing with the early 50s, a concerted effort began to develop throughout our society to employ a variety of formal instruments to identify the gifted and talented. The authors reveal an awesome amount empirical evidence to support their claim that "College-educated CEOs surged into the executive suite in the 1925-1950 period. But . . . the most dramatic shift," they assert, "occurred after 1950, represented by the skyrocketing proportion of chief executives who had attended graduate school" (H&M, 59).

Indeed, one need only recall the National Defense Education Act of 1958 (NDEA) which included in its provisions the need to train high school counselors to engage in the identification of the cognitive elite to recognize the long-term effects of the psychometric knowledge and skill which they acquired and subsequently applied with increasing success.

Since then we have witnessed an increasing stress on the importance of identifying intelligence in our society. Consequently, persons who possess a high measure of intelligence, of cognitive capability, regardless, H&M persuasively claim, of their race, ethnic background, gender, religious economic or social status, have been increasingly able to acquire the sort of education and background of experience which enables them to move to the highest echelons of social and economic success. At the same time, of course, those who lack of such intelligence, through no fault of their own, are finding it increasingly difficult to enter those

career paths which lead to the highest status, to the best economic returns.

What, H&M ask, with excellent pragmatic discipline, will be the consequences for our culture if this trend continues unabated well into the twenty-first century?

They respond to this question by an in-depth, examination of four related topics: (1) The Emergence of a Cognitive Elite, (2) Cognitive Classes and Social Behavior, (3) The National Context, and (4) Living Together.

In essence, the substance in Topic '1' thoroughly documents the historical grounds for the claim by the authors that the primary problem confronting our nation is our failure to recognize the ISMM which is being caused by the increased emphasis on cognitive stratification, *and the potential impact of this failure on the future of our way of life* .

The subtance of Topic '2' consists of an analysis of the effects on human behavior of *poverty, schooling, unemployment, idelenss, and injury, family matters* (e.g., illegitimacy), *welfare dependency, parenting, crime,* and *civility and citizenship.* By marshalling an almost inconceivable array of supporting evidence, H&M reveal a powerfully compelling argument to support their conclusion that the common thread that weaves its way through each of these behavioral categories is cognitive ability, i.e., intelligence, I.Q.

Topic '3' *The National Context,* which constitutes less than ten percent of the book has, without question, confirmed the anticipatory perspective of H&M that this is the segment of their book which many chose to read when they initially encountered their book. As a result, an unwarranted national furor and antipathy toward their work has been generated, preventing most of their vitally important policy suggestions from recieving any sort of hearing whatsoever. Why has this occurred? Clearly it has been caused by the analysis of four related issues which this section of their work reveals: (1) ethnic differences in cognitive ability, (2) ethnic inequalities in relation tc IQ, (3) the demography of intelligence, and (4) social behavior and the prevalence of low cognitive ability.

Consistent with the methodology they employ throughout their work, grounded on an earlier analysis of the various theoretical perspectives about how to assess human intelligence which have emerged during the twentieth century, and with a clear recognition of the extreme difficulty associated with any absolutely precise judgement about someones ethnic purity, they marshall an extraordinary array of empirical evidence to support their analysis and the conclusions which they derive as a result of their examination of these four matters.

Before we proceed further it is necessary that we understand the theoretical perspectives about *human intelligence* to which reference has just been made. H&M identify and examine three perspectives about the way this concept has been interpreted by different theoreticians, classicists, revisionists, radicals. Revisionists, they rightly claim, perceive intelligence as information processing. Robert Sternberg, a Yale psychologist, would be an exemplar of this perspective; radicals, the exemplar of whom would be Howard Gardner, a Harvard psychologist, reject, with qualification, the notion of any sort of general intelligence, arguing instead ". . . the case for seven distinct intelligences: linguistic, musical, logical-mathematical, spatial, bodily-kinesthetic, and two forms of 'personal intelligence,' the intrapersonal and the interpersonal" (H&M, 18).

Classicists, on the other hand, accept the tradition begun by Spearman who, in 1904, argued that intellectual ability could be adequately revealed by a large general factor, Spearman's *g* . In their perspective, *g* is one of the most thoroughly demonstrated entities in the behavioral sciences and one of the most powerful for understanding socially significant human variation (H&M, 14.) The sympathy and the perspective of the authors lies with the classical tradition,

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largely, but not entirely, because the body of scholarship contained in the classical tradition, "represents an immense and rigorously analyzed body of knowledge . . . the classical tradition has," in the words of the writers, "given the world a treasure of information that has been largely ignored . . . [and] because [their] topic is the relationship of human abilities to public policy, [they deal] in relationships that are based on aggregated data, which is where the classical tradition has the most to offer (H&M, 19).

It is, therefore, absolutely essential to understand the phrase 'aggregated data', that is, GROUP DATA if one is to understand what emerges from their anlysis of the four related issues which comprise The National Context (Underlining in this and the preceding paragraph by this writer).

To make their use of this phrase perfectly clear, the authors offer a counterexample, an example which pertains to the opposite of 'group', relating to TWO INDIVIDUALS ONLY. Imagine, they suggest, ". . . two 11 year olds, one with an IQ of 110, and one with an IQ of 90, what can you tell us about the differences between those two children? . . . on many important topics," the authors assert, "the answer must be, 'We can tell you nothing with any confidence' (H&M, 19).

Now, change the picture in your mind, and consider the matter from the perspective of groups (i.e., aggregates): ". . . two sixth-grade classes, one for which the average IQ is 110 and the other for which it is 90, what can you tell us about the difference between these two classes. . . . ?. . . there is a great deal to be said," the authors claim, "and it can be said with considerable confidence - not about any one person in either class but about average outcomes that are important to the school, educational policy in general, and society writ large" (H&M, 19-20).

One must continually remember that, throughout their work, the authors examine aggregate data, group tendencies, statistical propensities, NOT individual proclivities.

Further, it should be clear that, had the authors employed the cognitive processes viewpoint of Sternberg and others, i.e., the revisionist perspective of intelligence, they very likely would have spent much more time discussing individual capacities and predilections.

Had they employed the multiple intelligences perspective of Gardner, which, it should be emphsized, they do not discount as of no value, they would have emasculated the term itself, that is, it (intelligence) would have lost the precision that they desired, and that they believe the classicist's core idea of *g* provides.

Among the conclusions which have emerged from decades of research in the classical tradition which generated the intellectual map which guided their thinking and writing, there are six to which the H&M subscribe:

- There is such a thing as a general factor *g* of cognitive ability on which human beings differ.
- IQ tests measure this factor most accurately, though measures of aptitude and achievement do to some degree as well.
- IQ scores match whatever it is that people mean when the use the words 'intelligent' or 'smart ' in ordinary language.
- IQ scores are stable, although not perfectly so, over much of a person's life.
- Properly administered, IQ tests are not demonstrably biased against social, economic, ethnic, or racial groups.
- Cognitive ability is substantially heritable, apparently no less than 40 percent and no more than 80 percent. The authors repeat throughout their work a point that it is well worth remembering: "*Measures of intelligence have reliable statistical relationships with important social phenomena, but they are a limited tool for deciding what to make of any given individual* (H&M, 22-23).

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It is also vitally important that we clearly comphrehend one basic concept as it is employed by the B&M; the notion of "Bell Curve'. They employ this conceptual phrase as a synonymn for 'normal distribution' or 'bell-shaped curve'. They accept the claim that random phenomena will naturally arrange itself in approximately such a distribution, recognizing that "The true normal distribution is a mathematical abstraction, never perfectly observed in nature" (H&M, 556).

What have been the results of their efforts in the ten percent of their work which constitutes an analysis of The National Context? The overarching outcome, to which I have already alluded and which is largely unfortunate, has been a profoundand massive sense of infuriation, and an equally aggressive and vitriolic attack on both the authors, thereby demolishing whatever else of value they may have had to say about highly significant social issues and policies.

Why did this unfortnate result emerge? Because the vast amount of evidence which they produced in their analysis of The National Context revealed that (a) the mean intelligence of American Asians (AA) AS A GROUP is one-half a standard deviation ABOVE the mean of American Caucasians (AC) AS A GROUP, and that (b) the mean intelligence of American Blacks (AB) AS A GROUP is one standard deviation BELOW the mean of the AC group (Mean = 100; one standard deviation = 85 +/-). It is highly likely that, without having thoroughly examined the preceding analysis in their work, instead of suspending judgment until the final section of their work was analyzed, many immediately reacted, particularly to (b), with an angry, contentious, acrimonious outcry. Judging from some of the reviews I have read, from some of the disussions I have had with respected friends, from analyses presented during conferences, this has indeed been the case.

If there is any lesson which emerges from part three it is that there are substantial numbers of people who exhibit the behaviors and problems that dominate our nation's social policy agenda who have limited cognitive ability. We should not forget that when we seek to lower the unemployment rate of people, or lower the crime rate, or reduce the number of those on welfare, the solutions must be directed at those who are most likely to exhibit the problem: namely, AS A GROUP, the less intelligent, the less cognitively able, people.

We now reach the point at which we can move away from the theoretical substance of TBC and approach practical question of what ought to be done to cope with THE UNTOLD STORY of ISM which has been gradually, tacitly and inexorably, in the view of H&M going on in our society, much of which this writer believes remains 'UNTOLD'.

Part four, *Living Together,* examines six current, broadly conceived problems: 'raising cognitive ability,' 'leveling of American education,' 'affirmative action in higher education,' 'affirmative action in the workplace,' 'the way we are headed,' and 'a place for everyone.' Here again one can perceive the Deweyan model of prospective reflective thought emerge as the authors shape potential cultural not-yets which they claim are generated by their belief in ISMM which their investigation has uncovered. With this belief guiding them, as it does throughout their entire work, they suggest a variety of policy alternatives for consideration. Let me identify several of the moral salient problems for policy-makers which H&M consider, the alternative(s) which they suggest as means to resolve these problems, and their subsequent disciplined pragmatic thinking, during which they project the most likely consequences of each option.

Let us commence with the problem of 'raising cognitive ability', i.e., the challenge of raising the 'g' capacity in humans, a problem which our investigators make unequivocally clear is not a simple task. They analyze the intervention

which has received most promenent attention during the past two and one-half decades, Head Start. Every piece of research which has been published relative to this program, the authors claim, reveals that it does not permanently improve cognitive functioning. An alternative intervention, they suggest, that does work rather consistently, but which is difficult to bring about, is adoption at birth from a bad family environment to a good one. In such situations gains in IQ are in the region of about six points. But, basically, the problem of raising the IQ of a person, of improving the cognitive ability of a person, they are firmly convnced, is not going to be easily solved.

Still, there are additional alternatives which need to be given serious consideration: clearly more educational research into new methods of instruction, they argue, could produce some improvement, though any benefits to the cognitive abilities of children and youth thus far because of improved methods of instruction have been shown to have only a very limited effect on the raising of IQ or on the narrowing of IQ differences between groups of people.

Nutrition could be an important means of improving the IQ of people, but caution and a middle of the road approach ought to be pursued. Bascially, however, to have a large effect on the IQ of people, we need much new knowledge about cognitive development. "The most promising leads," H&M suggest, may come from insights into the physiological basis of intelligence rather than from the cultural or educational variables that have been customary in educational research" (H&M, 413.)

A second social problem which H&M identify reveals what they refer to as "the leveling of American Education": The problem with American public schooling as they see it is not, interestingly and provocatively, that it is in terrible shape, not that students of yesteryear would have done better on tests than students of today. Indeed, they argue, ". . . an American youth with average IQ is probably better prepared academically now than ever before" (H&M, 417). The fundamental problem, they emphasize, is related primariy to the cognitively gifted students. Because the less able students have been 'in' during the past thirty years, and, I would add, even more so during the current movement toward 'inclusion' of handicapped students in general education classrooms, generated by passage of the *Individuals with Disabilities Education Act* (IDEA) by the federal government, American public schooling has been, in the words of the authors, 'dumbed down.' By this they mean that the vocabulary in textbooks has been deliberately simplified. Policy makers, they argue, ". . . should support greater flexibility for parents to send their children to schools of their choosing, whether through vouchers, tax credits, or choice within the public schools. While I cannot in any way condone the idea of vouchers or tax credits which could be applied to offset the costs of attending a nonpublic, most frequently a religiously affiliated school (about 85% of all private schools are affiliated with some sectarian perspective), for reasons related to the core democratic values in our society, included among which is fact that both our Federal Constitution and each of our state constitutions explicitly stipulate that no public tax dollars may be appropriated to the support of any religious institution, it certainly seems reasonable and sensible to facilitate opportunities for parents to have the right to choose the public school which their child or children shall attend.

Here it is also important that we think hard and openly about variations in intellectual abilities. What, for instance, constitutes educational success for persons at various points along the cognitive ability distribution? "The aspirations of educational reformers should be accompanied," claim the authors, "by a realistic and systematic assessment of where the room for improvement lies, taking the

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cognitive distribution into account." (H&M, 436).

To be intellectually gited is indeed a gift. Nobody 'deserves' it. The monetary and social rewards that accrue to being intellectually gifted are growing all the time, for reasons that can be easily condemned by some as being unfair. Nonetheless, gifted youngsters are important, the author's persuasively proclaim, NOT because they are more virtuous or deserving but because our society' s future economic well-being depends on them. The one clear and enduring failure of American education is at the high end of the cognitive ability distribution. In a persuasively developed argument, based on their ISMM theory, the authors point out that "Most gifted students are going to grow up segregated from the rest of society no matter what. They will then go to the elite colleges not matter what, move into successful careers no matter what, and eventually lead the institutions of this country no matter what. Therefore," they argue, "the nation had better do its damndest to make them as *wise* as it can" (H&M, 443). Despite the difficulties of clearly identifying superior talent, despite the powerfully developed arguments produced by Dewey early in this century against bifurcating public schools by separating students into vocational and academic because of the long-term deletorious effects such public policy would have on our democratic dispositions and habits of cooperative living, the authors may have a point here, particularly if one supports choice of schooling which is limited to PUBLIC SCHOOLS and if one includes in one's vision of 'wise', the vitally important need to develop the moral character of young people.

In terms of affirmative action on college campuses, H&M appear to be on solid ground, a social experiment which has had more than two decades of trial has generated some outcomes which suggest that the experiment has produced a measure of negative outcomes which need to be addressed. Students, blacks and latinos particularly, have often, certainly not always, been admitted, they correctly claim, because of quotas have had to be met. We need, they urge, to return to the original intentions of the social experiment which goes by the rubric 'affirmative action': to give preference to members of disadvantaged groups, whatever their skin color, when qualifications are similar. "Such a change," the authors argue, "would accord more closely with the logic underlying affirmative action, with the needs of todays students of all ethnic groups, and with progress toward a healthy multiracial society" (H&M, 448).

The major idea stressed by these investigators in terms of affirmative action in the workplace, is similar to their concerns about affirmative action in education. Such action, they claim, is leaking poison into the American soul. We do not have the option of ethnic balkanization. The increasing proportions of ethnic minorities in the workplace make it imperative, the authors argue, that we "return to the melting pot as metaphor, and color blindness as the ideal. Individualism is not only America's heritage. it must be its future (H&M, 508). Here I could not disagree more. Such an option would only lead to more emasculation of the rights, responsibilities and respect of our citizens. Let me suggest an alternative metaphor:the *round table*, with the two implications which such an image suggests, (a) that there is a seat at the table for all perspectives; and (b) that the centripetal force which prevents the entropic centrifugal tendency toward tribalism and balkanization from occuring are the federal and state rule systems which govern our culture, our Federal and our StateConstitutions.

Three additional significant social problems are identified by H&M; (a) the growth of an increasingly isolated cognitive elite, (b) the merging of the cognitive elite with the affluent, and (c) a deteriorating quality of life for people at the bottom end of the cognitive ability distribution, a physiological condition which is no

fault of their own.

Membership in the cognitive elite increasingly is gained by high IQ; neither social background, nor ethnicity, nor lack of money will bar someone from gaining access to this elite. Stress on the identification of the cognitive elite during the past century has caused ISMM. It has almost entirely displaced the soceioeconomic elite of earlier times. It is vitally important here to recognize the powerful significance of this change. No longer will people of color, women, handicapped and others who possess traits less well recognized, be denied opportunities to achieve the success which our American culture has provided the economically advantaged during the past. The identification of intelligence will serve increasingly to determine the availability of these opportunities.

Closely allied to the emerging stress on intelligence, H&M uncover a mass of evidence which suggests that the cognitive elite is merging with affluent Americans. This raises potential problems relative to how one faction of our population, the cognitively superior-affluent segment, can use government to further its own ends.

These ends are likely to involve the 'underclass' - those who lack the cognitive ability, through, as I have already pointed out, no fault of their own, to enter into the wealth of the society, and who could and probably would, confront a radically reactionary conservatism which would be likely to oppress them in a way similar to that one can observe throughout Latin America. Indeed, H&M point out that "In the next few decades, it (the integrated class of the cognitive elite and the affluent) is going to have to be increasingly fearful of the underclass. The socially explosive implications of cognitive stratification for the underclass can be frightening. Consider, for instance the reasons why a growing number of 'gated communities' are being created throughout our country wherever. While not all of these communal oases can be attributed entirely to the existence of a cognitively-superior-affluent class of people, enough them meet this criterion to suggest that our culture could experience, as James Conant so accurately predicted at the end of the 50s in his Slums and Suburbs what would occur in our urban areas, explosive social and political upheavals.

Consider, too, what happens to children of low intelligence as they become adults. Here the authors point to a significant likelihood: '*All of the problems that these children experience will become worse rather than better as they grow older, for the labor market they will confront a few decades down the road is going to be much harder for them to cope with than the labor market is now*" (H&M, 519).

What will happen when social programs increasingly fail to handle the problems of these children and their families. Kozol pointed out in his *Savage Inequalities* how adults, and even students, alreadyare raising questions about why more money should be spent to rectify these social problems because of the belief in some quarters that nothing seems to help. One example among many from his work will suffice to make this point. "Nobody in his right mind," says one of the city's aldermen, "would send [his] kids to public school." Many suburban legislators representing affluent school districts use terms such as "sinkhole" when opposing funding for Chicago's children. "We can't keep throwing money," said Governor Thompson in 1988, 'into a black hole'"(Kozol, 53). With this sort of condescending perspective, it is not likely that any of these social problems will do anything but continue to mushroom and grow.

If this sort of attitude becomes a dominant perspective in our society then we might see an option develop, in the view of H&M, that would be something like a 'custodial state'. Child care in the inner city would be taken over by the state; the homeless, the street people, would simply vanish, being compelled to enter more elaborately crafted shelters; much more strict policing would take place; the

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underclass would become ever increasingly concentrated spatially; because the underclass would be likely to continue to grow, social programs and budgets to handle this class of people would be managed in a more authoritarian way; racism would very likely become more virulent, leading to increasingly frequent and explosive outbursts. As the *Chicago Tribune* noted following the utterance of "into a black hole" by Illinois Governor Thompson which was alluded to previously, ". . . people hasten to explain that [such an utterance] is not intended as a slur against the race of many of Chicago's children. 'But race,' says the *Tribune*, "never is far from the surface. . . ." (Kozol, 53).

H&M, of course, are extrapolating from current trends if they continue unabated and unreconstructed when they suggest the possible emergence of a custodial state. The are by no means suggesting that this is the sort of state which we ought to pursue. At the same time they are quick to point out that "The main difference between the position of the cognitive elite that we portray here and the one that exists today is to some extent nothing more than the distinction between tacit and explicit" (H&M, 526).

If we wish to avoid such a custodial state in our future, then it is essential that we think hard, both individually and collectively, about how a society in which a cognitive elite dominates, one in which below-average cognitive ability is increasingly a handicap, can also be a society that makes good on the fundamental promise of the American tradition: the opportunity for everyone, not just the lucky ones, to live a satsfying life.

And so we arrive at the final set of options for coping with ISMM, what I believe is THE 'UNTOLD STORY' in TBC. How should our country shape its policies to deal with the twin realities that (a) people differ in intelligence for reasons that are not their fault, and that (b) increasingly and inexorably intelligence is becoming the major factor which will have a long-term bearing on how well people do in our post-industrial, hi-tech culture?

The culprit in this regard, from the view of H&M, is our stress on the ideology of equality, which has lead to an egalitarian principle that began with the French Revolution. This is not to say that this ideology has been all bad. No way! It is not likely that a person identified as a racist, or a sexist, would be likely to be elected to public office. Still, most of its effects have been largely negative. The ascendancy of the egalitarian principle has made it very difficult to use such concepts as virtue, excellence, beauty, and above all, truth, because everyone is perceived as having a right to his or her own view of trueth.

How then should we proceed to ameliorate the problem of providing every one of our citizens with the opportunity to achieve a worthwhile place and a satisfying measure of success, a problem which is being increasingly exacerbated by our rapidly emerging, post-industrial era with its increasing, though still largely tacit, recognition that 'a strong back isn't worth what it used to be', when occupatons which formerly provided a sense of moral dignity for a person are no longer available, when the median income of full-time workers in nonfarm labor fell by 36 percent during the two and one-half decades prior to 1990, a decrease which is more than has been experienced by any other category of worker. In these circumstances some are suggesting that the neighborhood, the community, may be one alternative which could provide a dignified workplace. The authors, for instance, argue that "A wide range of social functions should be restored to the neighborhood when possible and otherwise to the municipality" (H & M, 540). This, however, may be more than we can expect of neighborhood communities, regardless of their compassion and dedication to the amelioration of the plight of others.

How to deal with the extremely limited income which the underclass does earn

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continues to be the focus of real concern. And it is this problem toward which TBC has directed its attention. To fail to recognize the significance of the work of H&M in light of the overwhelming evidence which is available in almost every sector of our society, in light of the sharply emerging difference in economic well-being between those in the upper realm of our society and the many more in the lower realm is to court long-term contentious, Balkanization, and possibly even revolution.

We must sustain such alternatives as the earned income tax credit for those with limited yearly incomes, certainly any family with a gross income of $30,000 or less. Cash supplements to monthly and yearly income which does not produce a satisfacotry standard of living may be another means. Each of these options for aiding the underclass, thereby enabling them to achieve a standard of living which may otherwise not be possible largely because of lack of cognitive ability, a genetic quality entirely not of their doing, will, of course, elicit negative and vitriolic reactions from a vast number of conservative naysayers. Options will, nonethless, have to be created and considered else the underclass and the cognitive-affluent elite move toward a time in the next century when explosive conflict will emerge throughout our country.

SUMMARY

My purpose HAS NOT BEEN tourge any who read this paper to approve or reject the work of H&M. What I have tried to provide is a bit of insight into the 'UNTOLD STORY' which I believe emerges from a careful analysis of *TBC*. This is a story which reveals the existence of a rapidly growing yet hidden migration of an elite cognitive-affluent class of people in our country. These are people who are able to handle the abstract thought, the intellectual and skill demands of the eleven or so most demanding professions in our society. Because of the advent of advanced, highly complex technologies, and because of the ways in which these technologies tend inexorably to have a debilitating impact on the opportunities for many people with less cognitive ability to construct a good life for themselves, we need to give serious consideration, both individually and collectively, to the consequences for our democratic society of ISMM which H&M have identified. Above all, we need to engage in serious, sustained conversation about this rapidly emerging phenomenon. Most certainly we need to avoid not talking about the signifcant long-term outcomes for our society which can be imagined quite clearly because of our growing understanding of the opportunities people have or do not have to enter career paths that have the potential to lead to substantial social success, to increasingly higher levels of income, to that means of realized esteem and dignity which is essential for everyone in our form of political and social culture.

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